

## "WHAT MANNER OF MAN IS THIS?"

Even the Winds and the Waves Obey Him."



On the Atlantic, Nov. 13.—Pastor Russell of the Brooklyn Tabernacle is homeward bound. He declares that he greatly enjoyed his visit to Great Britain, where he preached in twelve of the principal cities, including three Sundays in London. He greatly admired the reverential sub-strata of religious thought in Britain. Whether or not the people are really more holy than their brethren in the United States and Canada, they are, he says, as a rule, more reverential in their demeanor—in their attitude toward Divine things.

Pastor Russell considers public thought in Great Britain to be at least twenty years behind that of the States in respect to the Bible as a Divine revelation. This is much in their favor, he says. The Evolution theory and so-called Higher Criticism of the Bible, have, he says, wrought great havoc amongst the clergy and more educated people of America. He finds in Great Britain the same destructive sentiments at work, but they have not yet reached the masses with such force and poisoning power. Faith in God and in the Bible as his Word Pastor Russell has specially sought to inculcate. He feels greatly encouraged and hopes to see his friends and the public of Great Britain soon again, as they request.

His love for our British cousins has not, however, diminished his love and interest in God's people of America. If Americans are less reverential it may also be said that many of them are more independent and more courageous in their convictions respecting the Truth. The British friends should, he thinks, cultivate an independence of thought; while American Christians, losing none of their courage, should cultivate a spirit of reverence for God, for his Word and for all holy things.

Pastor Russell is enjoying his usual good health and continues his literary work on the sea, as on the land. A representative of the American Press Association and a stenographer accompany him. Pastor Russell's address for today was from the following text:

"What manner of man is this? For even the winds and the waves obey him."—Matthew viii, 27.

This text is taken from the Gospel narrative of the storm on the Sea of Galilee, during which Jesus was asleep in the hinder part of the vessel, until the sturdy seamen, appalled by the storm, cried to him, Master, earnest thou not that we perish? Then the Saviour arose and rebuked the storm and there was a great calm. When the fishermen disciples beheld this they said, What kind of person is this that even the winds and the sea obey him?

The speaker declared that although more than eighteen centuries had passed, the same question is going the rounds of most civilized peoples of the world—"What manner of man is this?" Some of the best thinkers and noblest hearts of all nationalities, Jew and Gentile, agree that Jesus of Nazareth was a most wonderful man. It is still agreed, as in the days of his presence, that "never man spake like this man." Some, indeed, called him a deceiver. Others said that he was under the control of evil spirits. Others, going to the opposite extreme, declared that this great Jew was Jehovah himself, who, for the time, was masquerading as a man.

"Wonderful Words of Life." Pastor Russell contends that the greatest of all Jews told the truth about himself, as well as about other matters. When he prayed to the Father with strong cryings and tears in Gethsemane (Hebrews v, 7) he was not shamming. He was not perpetrating a fraud and deceiving his disciples then and since.

We have great sympathy for the fellow-countrymen of Jesus who, failing to understand him, caused his execution, considering him a menace to their institutions. His wonderful works, his wonderful words of life, of which it is recorded that the public declared, "never man spake like this man," and in general his wonderful personality, seemed really incongruous with his general demeanor. Not claiming to be Jehovah, nor claiming to be his own Father, as some now teach, but, on the contrary, declaring, "My Father is greater than I," he nevertheless claimed a special relationship to God; and this he demonstrated by such miracles as the one of our lesson. Had he done and said these things as a member of one of the popular sects of his day, he would have been revered. Had he joined in with the Pharisees and winked at their interpreting the Law in one way for the people and in another manner for themselves, he would have received much honor from the rich and the poor, the learned and the ignorant. But he antagonized all these, by his humility in mingling with the common people, accepting some of them as his special disciples and sending them out as his representatives. This specially branded him as foolish in the eyes of the worldly-wise. This specially discredited him, not only as a man and a teacher, but particularly as one who claimed to be the Messiah, the King of glory who was to set up

an Empire. We can well see why worldly-wise people of that day or this day would consider such a person a fraud, a pretender, a deceiver. Appearances were against him.

Jesus declared that the Father sent him and that he delighted to come in obedience to Jehovah's will, to be his agent and servant in the outworking of a great plan for human redemption. Those who deny all of this, and who have awakened so much confusion amongst Christians, and have made the Gospel of Christ impossible to the Jew, should give an account of themselves and explain by what authority they contradicted the Great Teacher—"The Father is greater than I." And when they claim that the death of Jesus was merely a farce, and that he as Jehovah merely stepped out of the body of Jesus and perpetrated a fraud and pretended to be dead and aroused his disciples so to think and so to teach, and pretended later to be raised from the dead—those who thus teach and who thus confuse the minds of all Christendom and Jewry, should explain away, if they can, the plain statement of the Apostle that God raised up Jesus from the dead by his own power on the third day.

"Art Thou a King Then?" Picture the Great Teacher walking with his twelve Apostles, a nondescript crowd of those who heard him gladly—not many great, not many learned, not many rich, not many noble. Hear him telling them—those who acknowledge themselves to be ignorant and unlearned (Acts iv, 13)—that, if faithful to him, he would "grant them to sit with him in his Throne." "Judging the twelve tribes of Israel." The statement surely seemed fraudulent, and he had not the heart to condemn the Jews who so misinterpreted him. St. Peter did not condemn them, but distinctly said, I wot, brethren, that in ignorance ye crucified the Prince of Life, as did also your rulers (Acts iii, 15-17).

Can we wonder that the learned Jews of that day were confused? They did, indeed, hear of his miracles—his recovering of sight to the blind and of strength to the withered hand of the impotent man; and, in the case of Lazarus, at least, they had demonstration of his power over the dead. They perceived that these miracles were having an influence upon the masses—that they detracted from their own esteem amongst the people. They knew that many of Jesus' sayings were wonderfully wise and that his criticisms of their own inconsistencies were remarkably sharp. Yet withal, they said, we know that he is a fraud, because of his peculiar claim to be the Messiah and the Son of God. This claim of his discountenances all of his teachings and mighty works. It cannot be true that he is the Messiah that our nation has waited for these more than sixteen centuries. God would surely send Messiah a sufficiency of demonstration of glory and power to convince the most intelligent of our nation, the Scribes and Pharisees and Priests. What they all dissent from, repudiate and denounce, must be false.

For the Good of the Nation.

The Jewish wise men of eighteen centuries ago concluded that a man who set the masses agog with anticipation of himself as the Messiah-King, yet was without an army and without financial backing for a campaign, would present their nation to the Romans in a ludicrous light. As a result they might have taken from them, at the word of the Emperor, the civil and religious privileges and rights they were enjoying. They took counsel and determined that in the interests of the peace of the nation this golden-tongued miracle-worker should either be exposed as a fraud or be killed. They tried first to expose him by trapping him in his language in the presence of his followers and the multitude. But his intellect was keener than theirs and the thrusts they made at him rebounded to their own discomfort and established his own standing in the estimation of his followers and in the eyes of the people. One of these efforts to show up the hollowness of his claims and their fraudulence and to discourage his followers is worthy of particular notice, as it furnishes us the key to the sentiment of the rulers and also the key to the real facts of the case which those rulers failed to discern.

The Kingdom in Your Midst.

The influential Jews said, Let us question this fraudulent Messiah respecting his pretensions, not with any hope of correcting him, but with a view to opening the eyes of his followers to the weakness and fallacy of his teachings. Then they will see the hollowness of the hopes they are entertaining and their foolishness in leaving their various avocations to become his followers. In the hope of silencing a Throne and that they are merely deluded by him in such expectations. They inquired of him, When will your Kingdom appear? How long will it be before you sit upon your throne and have your followers with you in the Throne? How long before this Messianic Kingdom will rule in Palestine and extend from its borders to the ends of the earth? After you have answered us these questions we will ask you others respecting your financial support and resources—your own qualifications, and your subordinate officers; the arms for your soldiers and the supplies necessary for such a world-campaign as you are about to begin, according to your teachings.

The Great Teacher's brief answer entirely silenced every objection. His questions, had these men been "Israelites indeed," would have been so deeply impressed upon them that they would have followed up the matter with an entirely different line of ques-

tioning than at first contemplated. But they were insincere. Hence when their questions, intended to entrap the Teacher and Master, were answered and foisted they merely acknowledged their defeat by their silence. The answer was not, as imperfectly translated in our Common Version—The Kingdom of heaven is within you, hypocritical Pharisees, but, My Kingdom, the Kingdom of heaven, of which I am the King, will not appear at all. It will be an invisible Kingdom—it comes not with observation or outward show. Ye shall neither say, Lo, it is here, nor, Lo, it is there; for it will be everywhere in the midst of you, amongst you, invisible but all-powerful (Luke xvii, 20-22).

Truly, what manner of man was this, and what manner of message and Kingdom was his, so different from anything the Jews had ever expected? Can we wonder that only a comparatively small proportion of them were in the heart attitude to receive this message respecting a Spiritual Kingdom? We cannot wonder! Even his most intimate disciples did not grasp the depth of his teaching until, after his death and resurrection, they, at Pentecost, received the special enlightenment foretold for the servants and handmaids (Joel ii, 29).

Then understood they the true depth of the teachings of him who spake as never man spake. Then they comprehended that he was the only begotten Son of God who, in obedience to the Divine program for Israel and the world, had left the heavenly courts and glory of the spirit nature and been made flesh—"The man Christ Jesus" (I Timothy ii, v). Then they understood, not only that he was a perfect man, but that, through the anointing of the holy Spirit which came upon him at baptism, he was indeed God's Anointed, the antitypical Priest, antitypical Prophet and antitypical King—not that he was these in the flesh, but that the new spirit nature, begotten in him through that anointing, was perfected in the resurrection, and that it is the glorified Christ on that spirit plane who will accomplish all the great things predicted through the prophets, blessing all Israel and all nations, in God's due time. Then they understood the meaning of the Master's words to the Roman Governor, My Kingdom is not of this Age; if it were, then my servants would fight for me and I should not be delivered to death. Then they perceived that his Kingdom will be not the less real and powerful, but the more so, because a heavenly one, a spiritual one, which, in due time, in the Age to come, will operate through the nation of Israel, just as was originally promised and expected.

Israel's Hopes Merely Deferred.

The Apostles discerned that the hopes of their nation were not blasted, not destroyed, but will all have fulfillment, though the time of fulfilling was deferred. They saw that in order to make the Messianic blessing as great as God intended that it should be—world-wide and unto eternal life—it was necessary that a great sacrifice for sins should be made—a sacrifice typed for centuries in Israel's Atonement Day sacrifices—a sacrifice in two parts. These two parts are shown in Israel's Atonement Day—the bullock of the sin-offering and the Lord's goat of the sin-offering. Jesus himself fulfilled the first of these, the merit of which has been applicable to the saintly few of Jews and Gentiles who have, during this Gospel Age, made a full consecration to walk in the Redeemer's footsteps. The secondary part of the sacrifice, the offering of the goat, pictures the sacrificing goat of the Lord's faithful disciples throughout this Age. These, under cover of his righteousness, suffer with him sacrificially.

Their reward is to be a share with the Redeemer on the heavenly, spirit plane, participating in his glory, honor and immortality and in his great work of dispensing the Messianic blessing to Israel and through Israel to the world. Surely, neither Jew nor Gentile can object to the Divine arrangement by which so great blessings are about to come to the whole world. Israel and the world in general have no part in these spiritual blessings. Nor do they generally desire that gift. The blessing that is for them is restitution to human perfection—to all that was lost in Adam. The restitution blessings of Messiah's reign will embrace not only humanity, but also all of their interests, including the earth, which shall become Paradise restored, the glorious home of Israel alone; for be it noted, the Divine arrangement is that all who will ever receive blessings under Messiah's reign must receive it as Israelites, since the New Covenant is to be made with Israel.

How ashamed will all men be when the "times of restitution" mentioned by St. Peter (Acts iii, 19-23) shall be ushered in! How astounded all will be at the goodness of God and his faithfulness in respect to all his promises! How the eyes of all humanity will look back to the days of Jesus in the flesh, when he appeared amongst men to lay a foundation for his glorious Messianic Kingdom by offering himself in sacrifice for the sins of all the people, that thereby he might purge from sin all who ever will come to the Father through him, and will thus have the right to restore the willing and obedient to full perfection and to destroy the rebellious in the Second Death. Ah, then all will know, as never before, the force of the words of our text, What manner of man is this? They will know him as having been when a man, The Sent of God. They will know him as the now Highly Exalted One, far above men and angels, rewarded with the very highest reward which Jehovah could give to his Beloved Son, in whom he was well pleased and by whose stripes Israel and we all shall be healed.

## DIVORCES

Granted By Judge Seward In Common Pleas Court

Several Cases Heard By The Court This Week

Alimony Allowed And Custody Of Children Given

Young Boy Sentenced To The Industrial Home

Other Items Of Interest From The Court House

A number of divorce cases have been heard this week in the court of common pleas by Judge Seward and decrees allowed in the following cases:

Helen B. Camp vs. Harry M. Camp—Decree of divorce for the plaintiff. Restored to her maiden name, Helen Allen. Alimony in the sum of \$1,000. Catherine F. Dempster vs. Harry H. Dempster—Decree of divorce for the plaintiff. Alimony in the sum of \$500 and custody of the children.

Fannie H. Irvine vs. Spencer R. Irvine—Decree of divorce for the plaintiff and custody of the children. Alimony in the sum of \$100.

Mary Wiley vs. George Wiley—Decree of divorce for the plaintiff and restored to her former name.

No Report This Week—

The grand jury will make no report this week, there being more business to come up than at first anticipated. The report will probably be made some time Monday.

Goes to Industrial School—

Florent Philippe, the juvenile delinquent, who ran away from his home in South Vernon a week or more ago, and who was found at St. Louisville, by Juvenile Officer Purcell, was given a hearing before Probate Judge Berry of the juvenile court Thursday afternoon on a charge of truancy. After hearing all the evidence against the boy, Judge Berry sentenced him to the Lancaster Industrial school. The boy will probably be taken to the institution on Saturday.

Fifth Partial—

A fifth partial account has been filed in probate by H. H. Greer, executor and trustee of Louisa J. Rook, showing the following: Received \$904.66, paid out \$2,469.79, due executor \$1,565.13.

Deeds Filed—

Milton G. Levering to James B. Foote, 83 acres in Wayne, \$10,000. Same to same, 50 acres in Wayne, \$6,000.

A. R. Sellers to Harriett L. Sellers, 8 3/5 acres in Butler, \$1. C. J. Workman to John J. Nyhart, 26 acres in Brown, \$1,600.

Orpha Briggs to J. A. Schaeffer, lot in city, \$950.

Shorman S. Mishey to Josephus Blakeley, 1/2 interest in lot 63, Nyhart's addition to Jelloway, \$500.

## FINGER MASHED

Mr. Ambrose Dickerson, residing on South Mulberry street, sustained a very painful injury while at work on Thursday afternoon. Mr. Dickerson was assisting in unloading a heavy stone at Mound View cemetery when the edge of the stone was allowed to slip against the side of the wagon, catching the middle finger of his right hand. The finger was badly mashed and lacerated. Mr. Dickerson went to the office of a physician where surgical attention was rendered.

## NOTICE TO HUNTERS

The undersigned farmers will not allow hunting on their premises: L. G. Simpson, W. O. Lybarger, A. P. Dowds, J. B. Carter, W. M. Henwood, A. B. Shaw, Allen Mohr, R. M. Jewell.

## HUNTING NOTICE

No hunting, shooting or trespassing allowed on the premises of the undersigned: James H. Cooksey, George Tulloss, guardian of Sarah Smith, Wm. M. Forsythe, Dr. L. W. Armstrong, Frank Taylor, George Hamilton.

Mr. J. W. Smoots is confined to his home on the Martinsburg road, just south of the city, by a severe attack of pneumonia. His condition is critical.

## HARVEST HOME

For The Home For The Aged November 19

Donations From All Persons Are Solicited

The annual Harvest Home Festival for the Home for the Aged will be held as usual this year on the Saturday before Thanksgiving. November 19th. This has been an established custom since the opening of the institution. As the endowment is not nearly large enough to make the home self supporting it is only through the generosity of the public that it is possible to maintain it. The needs of this home are the same as any private home, hence it is that one day of the year has been set apart to receive the products of field and orchard as well as the culinary skill of the housewife. There will be a committee to receive all donations and also one to show visitors through the home.

The time of Thanksgiving is again drawing near.

The home-coming festival of all the year;

Of the feast of good things that for it you prepare

May the "Home for the Aged" receive a small share;

Anything for the table from garden or store

Will be gladly received as ever before.

We especially hope that our good country friends

Will bring from their coops some young laying hens,

Since the price of egg is soaring so high,

It takes a long purse very many to buy;

Whatever the gift, be it large or but small,

On November nineteenth at the Home, please call.

## NOTES

Of Interest From The Gas Fields

(Utica Herald)

The Logan located No. 3 on Charles Hook.

The Ohio Fuel has rigged up on the Wm. Hall farm north of Highwater.

The Logan company got 2 1/2 millions in their No. 2 on Frank Jones in Eden township.

The Ohio Fuel got but a quarter of a million volume on Martin Brown in Liberty township.

The Upham company drilled in a good well last Friday on the Robert Cunningham farm near Gambler.

The Everett company located a second well on George Richcreek, and No. 1 on Ed. Burkholder, five miles east of Utica.

The Ohio Fuel got a dry hole on the Cal Harris lease southeast of town. This company is drilling on the Weiss lease.

T. J. Preston of Brandon had the little finger of his right hand broken and almost torn off, when it was caught under a baler.

The Ohio Fuel Supply company drilled in a dry hole the other day, on the Charles Moreland lease which is a part of the old Beeny farm southeast of Utica.

The oil strikes in the neighborhood of Perryton has stimulated prospecting. A well is being drilled on the Al Moore farm northwest of the village, and one on the Basil Staggers place south of Perryton.

## PAINFUL

Injuries Sustained By Mrs. Haycock At Sparta

Mrs. Emma Haycock, residing at Sparta, was badly injured while at work at her home at about four o'clock on Thursday afternoon. Mrs. Haycock was washing windows on the outside of the house when she accidentally lost her balance and fell from the window ledge, where she was standing, striking her right side against the edge of the open top of a barrel, which was setting underneath the window. She sustained a fractured rib when she alighted on the barrel, in addition to a number of bruises. Dr. Larimore of Sparta was called to reduce the fracture.

## CASTORIA

For Infants and Children.

The Kind You Have Always Bought

Bears the Signature of *Dr. J. C. Watson*

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BIRTHS  
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A daughter was born Thursday afternoon to Mr. and Mrs. Stumbaugh of near Greersville.

Mr. H. H. Briggs of Danville has been drawn as a grand juror and Mr. W. A. Silcott of this city as a petit juror to serve at the December term of the United States court at Columbus.

## A Reliable Remedy

FOR

CATARRH

Ely's Cream Balm

is quickly absorbed.

One field at once.

It cleanses, soothes,

heals and protects

the diseased mem-

brane resulting from

any cold in the head

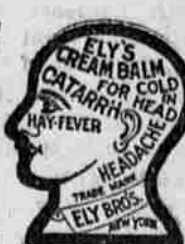
quickly. Restores

the Senses of Taste and Smell. Full size

50 cts. at Druggists or by mail. Liquid

Cream Balm for use in atomizers 75 cts.

Ely Brothers, 66 Warren Street, New York.



## NOTICE TO CONTRACTORS

Building County Hospital for Tuberculosis.

Notice is hereby given that the Board of County Commissioners of Knox county, Ohio, will receive sealed proposals up to 10 o'clock, a. m., on

Wednesday, the 23rd day of November, 1910,

for the construction of a building for the purpose of housing the labor and furnishing the materials necessary to the erection of a hospital for tuberculosis in accordance with the plans, specifications, descriptions and bills of material now on file in the office of the county auditor. Sealed proposals, with plans, specifications and bills of material may be seen at said auditor's office at any time during regular office hours from the date of this notice up to the time of receiving proposals as fixed herein. A contract or contracts based upon said sealed proposals will be made with the person or persons who offer to perform the labor and furnish the material at the lowest price and give good and sufficient bond for the faithful performance of the contract or contracts in accordance with the plans, specifications and descriptions here in referred to, which plans, specifications and descriptions are to be made a part of the contract. (Any further requirements contained in the resolution of the commissioners as to bids and proposals.)

Bids should be sealed and endorsed "Bids for Hospital for Tuberculosis." A bid bond or certified check for the sum of \$300.00 must accompany each bid. The board reserves the right to reject any or all bids.

By order of the Commissioners, IRVIN YOUNG, County Auditor and ex-Officio Clerk of said Board.

Mt. Vernon, O., Oct. 24th, 1910.

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